M1207 Friday, June 23, 1967

Mr Nyland: You know, we are interested in self-knowledge, to find out what we really are. Maybe in the beginning you cannot do very much about it, particularly when you find certain qualities in yourself which, it is impossible to change. And still one has to try in some way or other to make an equipment out of oneself which is much more available, for the possibility of further growth.

And that many times the conditions under which we live, and which we have made…or which we have allowed for ourselves to become attached to ourselves, that to a great extent we are really responsible, if one wants to take it that way, although it may have been mechanical, that in accordance with ordinary consciousness of ordinary life, we are responsible for what we are. And that many times in accordance with ordinary rules of ethics, we try to behave differently than what we think, or rather that we think sometimes that it is better that we ought to behave and improve ourselves.

So for that, of course, we do need self-knowledge; and, of course, it goes without saying, that the self-knowledge has to be as close to the truth as it can be. But, you know, if we don't do anything about it, and just state certain facts, we can adjust ourselves sufficiently to be able to live with it. And we are very clever to assume that that what we are belongs to us, or it is our nature, or we cannot help it. Or so-and-so made it, or because of my education, I'm this and I'm that.

Of course, it is true. One is because of certain circumstances, the way one has been brought up, the blood that is in you, all the mixtures that you have naturally, the surrounding has formed you. And, at a certain time you find yourself with this kind of creature on your hands, as it were, and you start to criticize it, you don't like it, you would like to change it, you don't know how to change it. And you usually start with the things that you believe you can change, you find out you cannot, and in the process you might find certain things that you did not consider, and that they are almost as easy to change.

We have no knowledge of ourselves. And we don't know where to attack the particular possibility of the change of one's personality into becoming something that is more---let's call it 'a man' for a moment---the kind of a person who is reliable, whose word is 'yes', when he says it, that people can go to if they want advice of a certain kind, people who are not selfish, and who are willing to give up certain things for the sake of someone else, who feel a responsibility, as they have taken it on themselves as it is there, and they have to do it, regardless of whatever the cost may be. People who think that they have made a stupid mistake sometimes, now have to suffer because

of that mistake until it has been worked out. And that, on these kind of attempts, one starts to learn a little bit more about oneself, where it is that a person really is vulnerable, and should be changeable if there is enough desire on the part of himself to do it.

The desire has to be really very great. Because in ordinary affairs of life, the adjustments that we make, and the justifications, all the kind of rationalization processes that take place in one's mind, and rationalizations also as far as your feeling is concerned. The adjustments---it is really remarkable that, how much you can continue to live without killing yourself. And that you really can stand yourself to an enormous degree. And that you know sometimes that it is wrong, or that it is really not becoming, and still you get away with it because no one else tells you; and of course, the trouble is that anyone you might be in contact with considers that as a characteristic of yours, and they make the adjustments, and also make an allowance.

What is the norm for a person for himself? You study, you read, you read about other people, you see certain characteristics that you consider noble, you would like to live in accordance with, that you wished you could. You get stuck. You get hung up with a variety of different things of yourself, and you cannot overcome them, even if you want to admit that you should not have them in that way, and that they are not becoming to you, you wouldn't want to---you pay for it sometimes, and sometimes you hope that someone else will remove it from you, and still it is there.

The most glaring, obnoxious attitude on your own part, that what is obnoxious to yourself, as well as obnoxious to anyone you come in contact with, or a great many. That is what in the parlance, 'stinks' about yourself. All of us have it. All of us have one thing that stands out. It is terrible. Sometimes you don't want to talk about it. And when it is, by chance, happens to be acknowledged or becomes seen, you are ashamed.

Since everything is so difficult, you start with the most difficult, outstanding characteristic of yourself, something that you cannot miss, and you know it. And you know it for sure, because there is no question about it, and no arguing, or adjustment that you have tried to make have been valid. You know it is still there; it is still that kind of a characteristic which you have seen for yourself, as soon as you think about it, you can see it in your eyes that you are that way.

If you want to Work, you start at that point. If you really want to Work. You see, that desire for Work has to be based on the realization of what you are, and that what you are, you are not clear about. But you can be clear about that particular thing which is the most obnoxious of yourself. For one week, if it is a task, you can take it; if it is a suggestion, you can think about it and perhaps

not do anything about it. But I assure you, that if you really live with it, something that you know of yourself to be the truth, and no maybe, and no argument, and that at times when you see it in operation, when you see your personality take on that kind of a form, that manifestation, that kind of a habit, that kind of obnoxious attitude towards others and towards yourself. I don't want to give examples because they will be different for different people.

The question of lying, of course enters almost every time. The question of actually having behavior-that you are selfish, that you think that you are entitled to that what you are doing and that someone else has to accept it, the question of arguing ad infinitum, the attitude that you always know better. Something that when someone sees you coming, he goes the other way because he doesn't want THAT from you. That you are not a friend when you could be a friend and should be, and everybody expects you to be. That you are horrible regarding your mother. That you are fully critical all the time about your wife or your husband; that you don't want to educate your children because you don't want them or that they are a nuisance, or that the least amount of noise on the street starts to bother you because you cannot do this and you cannot do that.

Sometimes that what you set out to do and it is interfered with by someone, you get angry, angry at the persons, angry at the conditions, angry at the something that prevents you from fulfilling something that you think is necessary-what you believe ought to be done. It is obnoxious.

The opposite is of course the flexibility, the adaptation, seeing that, and then changing immediately. And then, entering as it were, into another world. This is the way you kill it. The first is to see that it is there, and then hurry on to undo it, is by changing over into an entirely different kind of state, or mood, and not allow any of that what is still annoying, and what still maybe a taste, and sometimes may still have a smell- not to allow it to exist in you, and you make yourself at that moment so certain things which are opposite, or at least not related to this obnoxious form of behavior.

By behavior now, I mean not only physical. It belongs to the personality as a whole, it may be a thought and it may be a feeling at times. The thoughts that come up, the constant criticism about someone, constantly blaming someone else or conditions, or whatever it is that I would consider it within myself, saying and not doing, or that I believe that I am truthful and I know I'm not, and I try to get away with it. For each person I say that this kind of obnoxious behavior form is different, that you want to take it, you want to learn it; you will learn how terribly difficult it is to change over, but that attempt has to be made, because if you don't make that, all it is, is a statement and you

say you are sorry. And this if you take it, you cannot be sorry. You've GOT to do something and quite…. You have to learn how to become a man. And that then when you know that that might come up again, at least that at times you have tried to overcome it….at times.

It may be a deep ingrown habit and it may be something that you cannot really undo that easily. But then the thing is to see it, and then when you do see it and you know it, that then, at that time, you make an attempt to be different. It's the placement of an accent of oneself on that periphery where the manifestation then belongs, to that what is then within you as something that is permanent, or where there is an essential being, a level of a different kind. That is why it is so difficult because the level is higher than where you live, and you have to hoist it up, you have to push it up. This is where you have to fight against this expression, or this kind of a mood, to overcome it. And then you change, in your voice, in your posture, in the expression of your face. And whatever you say then has to be not colored any longer with any feeling that was associated with this, I call it…obnoxious behavior.

If you want to Work. There has to be once during this coming week that possibility that you are going to face yourself. And then what you can do with it depends entirely on your strength, to the extent that you are willing to do something, to that extent, you are honest about Work. So…to that kind of honesty. (Toast).

How often during the day do you think of your life? How often do you sit and think, that you contemplate? That you try to recall what you have done, or what you have said, or the consideration of what you wanted to say and you didn't, and you didn't do it right, and what was lacking? Why isn't a person more able; that when you have the thought, why can't you execute it if it means that, right away?

Why will we always want to think before we've done it? Because sometimes when we do it on the spur of the moment-it may be wrong, and then you pay for it in some way or another. When you think about it you start to contemplate it too much and you don't do it. If one lives constantly with oneself, on a certain level where one has to have contact, but a contact that is controlled. It is at each time you assert for yourself, then assure yourself that you are in equilibrium, in a state of balance for yourself. That at that time you can be what you wish to be, and at that time you can also say, but you have to say it.

The whole problem is to get in this balance. A balance in activity. It is made by your feeling and your mind. So, that when they come together in the activity of the body, that the body is not thrown one way or the other, so that there has to be as much as possible a relationship between your

mind and your feeling. It then starts to be one regarding the activity of the body. Then you are in balance.

You are in a balance when all three centers are united for a particular purpose, and the purpose may take the form of an extension of your mind, or your feeling, or your physical body. It doesn't matter which as long as there is a certain unity between the three. Many times you cannot do this because there are too many things from the outside that continue to affect you. So it is necessary at such a time that you exclude such influences. You cannot exclude them but you can exclude them from yourself so that you don't have to give attention to them. Then they can exist but you are protected.

If at certain times during the day you can be completely quiet and relax and you could reduce at that time your thoughts and your feelings to practically nothing and relax the physical existence of your body. At such a time you could be impervious to the outside world. You could then bring whatever it is of your inner life to your own consciousness, not to the foreground and not having to show it to the outside world because you are living within. And you are not interested in showing it. You come to yourself and in that way there is the possibility of your three centers being united into the attempt to reach a level of a balance and if possible, a balance which is a little higher than where you were before.

Also, when you are active you can have a balance. In an activity of the physical body your mind and your feeling are united in the wish and the knowledge of how to direct or what to do. For instance, regarding certain things that you make, and you have a certain dexterity for it, and also a knowledge of how, and you have a wish, because you see already that what perhaps will appear is already there in the mind's eye and creates in you the wish and an enthusiasm to do it, and to do it rightly and correctly in accordance with whatever the rules are, whatever is that what you have set up for yourself as something you want to do and to do it right.

When, in that sense, when all of you is there regarding what you are doing it becomes for oneself a part of creation in which the three centers are then represented in the product you make. This gives you a balance.

There is another balance for a person when both his mind and his feeling are at odds. It is then that he has to have a certain standpoint or a point outside of himself to which he can attach himself. This particular point on the outside, in the form of an aim, something that one wants to reach and for which then one's life has to become negotiable. Or, it can be a contact with a higher form of being at a higher level in which one has belief- in the first place that it exists and that you

can make that contact. Again, it is devotion and it is the realization of that kind of wish in you that wishes to attach yourself as you are to that what you want to reach, and you call it sometimes God, and sometimes the relationship is expressed in prayer. But it need not be prayer. It has to be within you that you are part of that and could become and remain part of that what is a higher level of being. This requires, of course, on the part of oneself a certain religion.

By religion, I again mean now that what is a feeling expressed in an emotional way of wanting to behave in accordance with that what, with your mind, you try to picture what you wish to become. It is a very deep-seated with. It is a wish that has to come from something not on the periphery, not really-it starts only when you come to the bottom, as it were, of your essence. And it has to continue further through the essential essence and that what is yourself, finally reaching a point which is a point that is not effected by any doubt or feeling. It is an emotional attitude of devotion of a human being, wanting to yield or to give to that what is a higher form for him, all he can, sometimes at the expense of that what he should do on the earth and in ordinary life.

The devotion of a nun, the devotion of a real preacher, of a person who in administering a certain faith-it may be a rabbi, it may be an ordinary protestant minister, it may be a missionary- in which this feeling and love for that what is a higher being for him is so predominant that he then is constantly living in that kind of an atmosphere, and that wherever it is now that he wishes to go, it never leaves him, and if at any one time he wants to call on it, it will answer. It is quite an interesting state to be in that, because if it reaches the mystical level, you are not much good anymore for this earth, because you have left it, and that if afterwards you may wish to return, you already have for a little while forgotten that you have existed on earth and should continue to exist as a man. So that balance has to be between God and man. And the real balance for oneself at the present time, of which we are capable, is a balance of a planetary level, between the earth and the Sun. That is, at the present time all we are capable of.

There is no reason to go to the Sun or rather, I would almost say, it is forbidden to go there because you are too far away from the earth and you forget your task. There is no reason and no sense in staying in earth, on earth, because that is where everything already is, and you are bound sufficiently-you don't have to do anything about it. And you don't answer the purpose; you will not be in balance because you will only be on earth and you have nothing of the other two to help you. The balance of the level on the planetary level of being, depends entirely on your emotion. It is the totality of all feeling. And, if possible, that what is the quintessence of your feeling as having become emotional, that will determine your life of balance between your body and your mind. And it is this detachment from earth, sufficiently not to be affected, and not close

enough to the Sun in order not to be hurt. It is a place where God can come, as it were, can come down to which level, then, if one is there, one starts to recognize God. He will not live with you, but He will tell you that He exists. And every once in a while, He will come and visit, but not to stay.

The meaning of Purgatory is that one lives in the state in which that what is now too much for man, and still should be purged-many things that belong to earth, to his body, to his wishes, to his idiosyncrasies and habits, clichés-of the obnoxiousness I talked about a little while ago. All of that has to be purged. It has to disappear. It has to disappear because one is in an atmosphere where it cannot exist. You don't have to take it into Purgatory. All you have to do is to be on a different level, at such a level where is this Purgatory- that is this purging effect, as a result of the condition and the level where you live.

But it is suffering, because you are not willing to let it go. Because you remember too much of the earth and you want to return. And in order to stay at that level of an emotional development in which Purgatory becomes the most predominant planet- for that reason, His Endlessness comes and visits, and then holds on to you and tells you, for one moment…He takes you by the hand and He says, 'don't forget and be patient. Work.' At the moment when His Endlessness comes within one, in one's state of emotional involvement, in that what is a higher level of being, at that moment the mystical action of unity of that what is within you as permanent-your Magnetic Center and your life-is united, becomes one, or is in association with that what is a higher form.

It does not last long but it is enough because it is endless. This is the meaning of how we gradually should learn to live with our emotions. How we should dare to get away at certain times from that what is ordinary manifestation. That's why I say so many times when you wake up, 'thank God I wake up', so that in your voice there is something different because you are, I would almost say, joyful. Emotions start with that kind of joy of being alive, grateful, thankful that you can, that you are still healthy, that your manifestations need not be the same as they always have been. That every once in a while you jump out of your skin. That you go into the woods and yell at your heart's content. That whenever you meet together and you talk about certain subjects that you can be enthusiastic about what you wish to do and are going to do, and criticize someone who sits with a sour face all the time…all the time.

I say this because this is what we need. To be honest, and to be alive and to tell and to dare to tell that something is alive in you, and always this same kind of appearance that everybody knows. You are afraid to let yourself go sometimes. And what is involved? Just a little different

manifestation, but it is furnished by something that comes from within, from the level of your feeling, to be what you really could be. Then you will become and start to become a man.

I know what suffering it is because to get out of your shell, to really be different and to dare to be in the presence of someone else what you really are without having any thought of being ashamed of it. This is the real suffering. This undoing of that what is your physical appearance and to make the creation of that what you really can do of a different kind-a different kind of a vessel, into which you pour something which is the new life for you, the changing of the form, the leaving of the form where you are now into another form you create, and then for a little while you live there because this is really where you belong.

You belong in your emotions. You don't belong in your head. Later you can. When the head has intellect. At the present time all it has to do is to function for you to create a balance between that what is your body and your head so that the emotions can have their place. To that kind of feeling that you make emotional and that attitude toward your life. (Toast)

End